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WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS

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THE MISSIONARY LINK

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "**Woman's Union Missionary Society of America for Heathen Lands,**" *incorporated in the City of New York, February 1, 1861, the sum of* *to be applied to the Missionary purposes of said Society.*

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THE MISSIONARY LINK

VOL. XXXII. JUNE, 1901. NO. 6.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

INDUSTRIAL work is being strongly emphasized in India, as especially useful in the training of famine orphans to become self-supporting. At a conference held in Bombay, missionaries related experiences with children in carpentry, tinsmithing, and weaving, and strongly advocated making of jam and soap or manufactures of cocoanut fibre or buttons from the shell. European ideas introduced in every form of manual training are meeting with great success.

"THE number of widows in India," says the late Max Müller, "is simply appalling. In the census of 1891 it was shown that there were 23,938 girls married in their fourth year and under, and a total of 166,544 girls married under nine years of age. Of these 988 widows were under four and a total of 5135 under nine years of age."

IT is a sign of progress that magazines in India edited by women are increasing. "The latest is *Antahpur*, an illustrated monthly journal in Bengali, contributed to by ladies only. Indian women journalists in this century may take up the editing of weekly and daily newspapers, as many are qualified for the work, but shrink from professional and public duties."

IN a recent address at the anniversary of the Central China Religious Tract Society at Hankow, Dr. Griffith John spoke thus of the Chinese converts who have had "their baptism of fire and stood the test." "As the result of this fiery trial we have in China to-day, a purer, stronger, nobler church than we had before. The church in China has come out of this burning fiery furnace, not only not consumed, but transfigured and glorified. With such a church I can face the heathenism of China with a stouter heart and a more hopeful spirit."

THE testimony of Hon. Charles Denby, formerly American Minister to China, who has seen missionary work and workers in all the various Chinese centres, is that they are leaders in all the charitable and philanthropic work, the pioneers of education and science, the reformers of the opium-eating habit, as well as the preachers of the Gospel. "Many of the achievements of modern China are the result of missionary work."

WE are told that "Buddhism is far from its end in Japan. There is one temple for every 540 persons, one priest for every 400, and Buddhist worship in Japan is computed to cost $10,000,000 a year."

IT is with great pleasure that we welcome Miss Crosby and Miss Pratt from Yokohama, Japan, on a much needed furlough. We trust that our friends will remember them with many grateful thoughts for the work they have accomplished, and will pray that rest and refreshment may come to them while they enjoy a return to their native land.

IN EASTERN LANDS.

JAPAN—YOKOHAMA.

TWO WEDDINGS.

By Miss Julia E. Hand.

THE street is dark save for one bright light which comes from a fire that has been kindled before the home of the woman who will this evening become a bride. Presently she emerges from the house, a girlish figure dressed all in white, accompanied by servants carrying bright lanterns. The little white figure walks very, very slowly and decorously to the home of her future husband, where the ceremony is to take place. Arriving, she is met by young girls, sisters or cousins perhaps of the bridegroom, and is conducted by them to a room where she may rest and refresh herself, and add the finishing touches to her toilet. The finishing touch to a well-dressed young Japanese woman is always a great deal of white paint and powder upon the face, and spots of bright scarlet on the lips.

The actual wedding ceremony is most private, and is witnessed only by a very few, the relatives and friends of the family being assembled in the next room. In an inner room sit the bride and groom side by side, and with them are the two friends or relatives who have acted as their respective "go-betweens," and brought the union about. In Japan a marriage for love's sake is a rare and almost unheard of thing. These young people have been betrothed in a most business-like way; the parents of both are satisfied, and it is but fitting and proper that they should be.

Two other persons are also in this inner room, a young girl and young boy, who are called "butterflies" and who attend the bridal pair as do the maid of honor and best man in America, and all is very quiet. A little lacquer table a foot high is placed on the floor, and on this table are three tiny lacquered cups, one within another. Saké pots are brought and one of the "butterflies" attends to the filling of the first and smallest cup. (Saké is a sweet wine.) The bride lifts the cups to her lips and takes three sips, then the bridegroom does the same. The second cup is then filled and the wine taken in the same manner, but this time the bridegroom drinks first. And then the third cup. This is the wedding ceremony. Between the drinking of the first and second cups and again between the second and third, small tables containing certain articles of food have been placed before them, but they have not been touched.

Now comes a feast served in courses, on pretty little tables, one for each guest. And while this is going on, the bride is changing her robe for a bright colored, beautifully embroidered one, the gift of her husband's family, in which she presently mingles among the assembled company. After this, low bows are made and good-byes are said, the friends and relatives all leave, and the little bride stays, to be from this time the humble and willing servant of her husband and her husband's parents; to obey them in all things and to serve them faithfully and gladly. Henceforth her husband's people will be her people, her husband's God hers.

Another home is founded, ah! there are so many homes just like it in this Empire, pleasant and comfortable, outwardly happy, but within, a great darkness and emptiness, because of the absence of the Gospel light, and the utter ignorance of our God and Saviour Jesus Christ, and of the Divine Love.

"Happy is the bride whom the sun shines on," we say in America, but in this land of the "Rising Sun," the happiest and most fortunate bride is she who is "married beneath weeping skies," say many wise ones who ought to know. Then could there have been a more propitious wedding-night than one Saturday evening, when the skies were dark and the rain was falling steadily and copiously. The lights in our Bible-school chapel twinkled brightly, and the cheerful little audience-room looked so festive and comfortable we forgot the gloom outside. We arrived early and in our gala attire, for were not two members of our own large household to be married? Very humble members it is true, for one was the little maid who served in the house, and the other the Bible-school factotum—a man of many duties and cheerful countenance, but a useful and much-liked member nevertheless.

The other guests arrived and the minister took his place. The minister was baptized in our Union church many years ago, being one of the first in all Japan to make a public confession of his faith in Christ. He wears his native dress and lives among and works for his own beloved people. The Gospel has done much for him and through him.

One of the Bible-women was at the organ.

She feels that the American Mission House is her home indeed, for she came here as a child, was educated in the school, and came later into the Bible-school, where she works and studies and teaches.

The strain of Lohengrin gave us a familiar feeling, as if we were attending a wedding in our own land, instead of across the sea. The wedding procession came in—not a long one, for there were only four people in all. The minister prayed; then we heard him read from Ephesians of the love of Christ to His Church, of which this earthly tie was a type. Then, standing there among their friends, these two promised to love and help and cleave to each other, as long as they both should live. The minister prayed again, and then we went up one by one and said our good wishes and congratulations, while the organ played softly the beautiful wedding hymn, "Oh Perfect Love, All Human Love Transcending." We had a feast, and oh! wonderful thing—the bride was served first—first! before her husband. I could not refrain from asking one of our young Bible-women who was near, "Is this the Japanese custom?" and she replied, smiling very sweetly, "It is the *Christian* custom." No Saké flowed at this simple little feast, but the inevitable Japanese tea was there, and though it was so simple there were never prettier cakes than those pink plum-blossoms, and green bamboo stalks made from sugar and jelly, and those wonderful white cakes with the evergreen pine leaves all over them. The plum, the bamboo and the pine, are congratulatory emblems in Japan. After this we all made ceremonious Japanese bows to each other, and went away to our rooms to prepare for the Lord's Day, and the new husband and wife made the shortest wedding journey that ever was known, for it is but a few steps from the Recitation House to the little lodge by the gate.

And thus one more Christian home was established in Japan, this land where Christian homes are so very, very few. We look toward the future, and see this little home a house of comfort and peace—we see its occupants loving and forbearing one another, walking to the House of God in company, uniting their prayers, not to their father's god, but to the God who will be their guide even unto death, and will, we trust and believe, be the God of their children and their children's children.

OMATA.

AMONG THE SILK-WEAVERS.

By Miss Julia N. Crosby.

IT is a real trial to leave Omata where I have become so deeply interested in the people generally, as well as in the little circle of believers. The Lord is, however, very evidently thrusting me out, so I must believe that my personal work here is done, although I do not doubt that the seed, which has been sown in much weakness, will yet bring forth fruit. Indeed I see already much to encourage me in this confidence. There have been nineteen baptisms, and several Christians who had backslidden have been restored. A neat little church has been erected and a pastor called and settled over it, whereas before, one from a neighboring village came only on Sunday mornings to conduct the service, which was held from house to house by turn. The pastor is earnest and evangelical in his preaching, which seems to be acceptable to all. He has frequent calls from outsiders and even from some Buddhist students, who wish to hear what Christianity teaches, and who will, I trust, become real enquirers after, and believers in the truth. The Sunday-School is well attended, the number present averaging thirty-eight, while the Sunday morning congregation averages between seventy and eighty, which is very fair considering what a very busy people these farmers and silk-weavers are, the whole year round. One more encouraging sign is, that the Sabbath is much more carefully observed by most of the Christians than it was when we came here. I trust arrangements can be made to have one or two of our Bible Readers at work here most of the time, for they can go into the homes of the women teaching them while at their silk looms, and so bringing an influence to bear which neither the pastor nor the missionary can exert.

On Sunday afternoons one of my helpers holds a meeting in the house of a Christian about a mile and a half distant. This is both a Bible class and prayer-meeting, and has been most helpful to the large family of the weaver in whose house it is held, and to those in the neighborhood who attend, for they listen eagerly to God's Word, of which they are so ignorant.

INDIA—CAWNPORE.

DEDICATION SERVICE.

By Miss L. E. Dietrich.

AT the hour appointed—4.30 P.M.—the assembly room of the Eliza A. Dean Memorial Bible Training School was well filled with the children from the Mary A. Merriman School, the women from the Women's Home, our native teachers and some native Christians from the Station, whom we had invited, and also by a large number of English ladies and gentlemen of the Station. Eighty little girls prettily dressed in their clean, white *chuddas* marched in procession down the centre aisle of the assembly room to the small room just back of the platform; there they separated, half going into one door, the other through the other door, then recrossing, came back to their own seats, singing all the way. After the processional hymn, Rev. F. Westcott, of the S. P. G. Mission, who was acting chairman made a short, but solemn prayer, while all stood with bowed heads. Then came the Hymn of Praise in Hindustani, in which all joined, followed by Scripture reading taken from Acts, special mention being made of the text which is, by Miss Dean's request, inscribed in large Persian Urdu letters just over the main door, "To Testify to the Gospel of the Grace of God." After the reading, there was a Consecration Hymn in English, sung by eight girls from the Bible Training Class. Then came an address by Rev. F. Westcott, in which he spoke of Miss Eliza A. Dean, her life and good works in providing for such a school, the object of the building, and exhorted all present to live worthy of our trust and calling. Then Rev. C. M. Bulloch, of the London Mission, Almora, gave the principal address, followed by Rev. R. Hoskins, of the Methodist E. Mission, with Dedicatory Prayer. All joined in the doxology in English, and Rev. J. Robertson dismissed us with the Benediction in Hindustani. Our English guests went over the building and gave us many sweet words of congratulation, and good wishes for faithful work, and the many young lives whom it is hoped will be touched and bettered by the teaching through the Bible Training School. After the services were over Mr. Moore, the Secretary of the Municipality asked the privilege of photographing the building with the children in front, as he wished to write about the services to the *Christian Herald*.

The lamps are in place and add much to the furnishing of the building. We should like an organ and a clock, and perhaps one or two appropriate pictures; but if we wait patiently for them, they may in time come to us.

CHINA—SHANGHAI.

RESULT OF BIBLE TEACHING.

By Miss Elizabeth Irvine.

MANDARIN, the universally spoken language was first committed to writing and printed by missionaries using the classical or written language as a guide. Missionaries undertook the work, because it is necessary in order to reach the mass of the people with the Gospel. The New Testament and parts of the Old have been translated into the colloquial and very soon we will have the whole Bible.

Interest in all the different lines of work is quite marked, and I have rarely seen it deeper than during the past few months. Four recently were received into the fellowship of the Church. One, a young woman, is the direct fruit of the Hospital work, she having never heard the Gospel before she came as a patient about four months ago. When received in the Hospital she was almost blind. Through the faithful daily instruction given by Mrs. Waung, she has made wonderful progress, in the way of committing to memory, portions of Scripture. For many weeks after her arrival, this young woman could not recognize any one who came near her, but through the skilful treatment of our medical staff a wonderful change has been wrought, and she is now able to distinguish objects. In the neighborhood from which she comes there are no Christians, though her home is but a day's journey from Shanghai.

The home of Mrs. Waung (who has been teaching her) is near the same district, and it is our hope that just as soon as our hands are less full with the work in Shanghai, we may be able to visit this home. We learn that this young woman has been married during the past year to a man who is not capable of providing a home; a class of men in China which is numerous.

HOME NOTES.

MISSION STUDY CLASSES.

SINCE the Ecumenical Conference, it is pleasant to notice that among its fruits is the establishment of Study Classes in Missions.

A new Band formed in our interests writes: "We have called ourselves the 'Y. W. C. A. Mission Study Class of Nashua N. H.' and hope to meet every fortnight, the children at 4 P. M. and the adults at 8, and we want to pay for a little girl in the Cawnpore Orphanage."

A friend sends us some admirable hints in this direction, which may be adopted by our Study Classes.

"The scholar must have knowledge of the kingdom to which he belongs, and that knowledge should be *up to date*. He *belongs* to the Kingdom of Heaven. If he is not in it willingly and loyally, he is not *in place*, but *out of place*.

"The student has a right to know his Kingdom's history, and geography up to date. The Church needs to have all its members intelligent supporters of missionary work.

"Admirable lesson papers and pictures which illustrate various missions can be procured of the Orient Picture Co., Mt. Vernon N. Y. at the small cost of a cent apiece."

The Bishop of Colombo gives advice worth its weight in gold.

"*Act immediately on information that you receive* about any part of the mission work. When you hear of persons, pray for them; of difficulties, ask help; of successes, return thanks; of mistakes and losses, ask pardon; and when you hear of needs, at once consider whether you can help and in what way; and if you cannot, whether you know anyone else who can."

WE WELCOME IT.

A GIFT of one thousand dollars from Mr. Richard Leverich Wyckoff has just gladdened our hearts, as it comes laden with many priceless memories. Mrs. Wyckoff was one of the founders of our Society, and her husband deeply sympathizing in her work, became in connection with her, its first Treasurer, a position he occupied for five years, discharging all its responsibilities with prayerful devotion. After his wife's death, he showed his appreciation of our work by making a memorial gift in her honor,—constituting his daughter, our Vice-President Mrs. W. Walton Clark, and his granddaughter Life members of our Society, and endowing two beds in our Margaret Williamson Hospital, Shanghai, China, named Elizabeth W. Wyckoff and Elizabeth W. Clark.

We hope to consecrate this last gift to some special object, which will be a reminder of the steadfast interest of one of our oldest and most loyal friends, who passed to his heavenly reward Dec. 13, 1900.

THE MAKERS OF CHARACTER.

By REV. J. R. MILLER, D.D.

CHARACTER is what is built up in us along the years. We all begin as infants. We have capacities, but they are undeveloped. It is the work of life to develop these capacities and train them. Every influence which touches us has its part in the forming of our character. The word character is from an original which means, first, a graving tool, then, the marks or scratches put upon any substance or material by the graver, to designate its ownership, or its use or purpose. Then the word comes to stand for the marks or impressions made upon a life, the qualities which distinguish a man from other men, the sum of his traits and dispositions, that which makes his individuality, his personality.

The scenes and circumstances amid which one grows up, help in forming one's character.

Life's routine is one of the most potent and effective builders of character. A modern preacher has given us a new beatitude—"Blessed be drudgery"—and has proved that drudgery is, indeed, one of life's best means of grace. We chafe sometimes at having to live so much by rule, but really this dreary drudgery, day after day and year after year, is a splendid school for us, in which we learn many of the best lessons of life, and where we are trained into habits of fidelity, diligence, patience, perseverance, usefulness. Work itself is one of life's best teachers. Blessed is the young person who is brought up in a treadmill of undeviating devotion to small duties, common tasks, under a relentless taskmaster.

Many other elements come into the making of character. Friendships are important. They enrich the life, leaving their threads

of beauty in the web. Good books have their part, holding before us lofty ideals, putting their inspirations into our heart.

Then Christ should have the first place in all character-building, not only as pattern, but as the very life itself. If He be our Master, our Friend, our Teacher, and our Saviour, we shall become partakers of the Divine nature, and all holy beauty will be wrought into our character. *(Condensed.)*

ITS PURPOSE.

TROUBLE is to us what we make of it. To such as receive it rebelliously and bitterly, or who faint beneath it, or who harden their hearts under its discipline, it is a savor of death unto death. But those who so receive it have only themselves to blame for the result. Its *purpose* is for quickening, not discouragement; for uplifting, not downfalling; for growth in all that is holy and true and sweet in character, not for degeneration and discouragement. The noblest men and women are what they are through the discipline and chastening of sorrow, and difficulty, and even failure. The "fining pot is for silver, and the furnace for tried gold." How true are the words of Jean Paul Richter: "The burden of suffering seems a tombstone round our neck, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls."—*The Christian.*

WAITING UPON GOD.

By Rev. Andrew Murray.

WHAT can be the reason that so many of God's beloved children complain continually: "My circumstances separate me from God; trials, temptations, character, temper, friends, enemies, anything, can come between my God and me?" There can be but one answer, "They do not know their God." And this is why, in addition to the pledge, "I will be thy God," the promise is so often added, "And ye shall know that I am your God." If I know that, not simply through man's teaching, nor with my mind, or imagination, but in the living evidence which God gives in the heart, then I know that the Divine Presence will be so wonderful, and my God Himself will be so beautiful and so near, that I can live all my days and years, a conqueror through Him that loved me. Is not that the life that we need?

Then why do not God's people know their God? For this reason: They take anything rather than God,—ministers, and preaching, and books, and prayers, and work, and effort, any exertion of human nature, instead of waiting until God reveals Himself. That is the one necessity. Ah, no teaching can put you in possession of this blessed light of God, all in all to your soul!

This life of dependence on the Father is the very glory of the Creator, the very life Christ brought into the world and to which He wants to lift us. These restless yearnings and thirstings, remember, are the work of God; come, be still, and wait upon God; He will reveal Himself.

How am I to wait upon God? First of all, in your times of prayer; you must take more time to be still before God, without saying one word.

Prayer may be indeed waiting upon God, but there is a great deal of prayer that is not. Waiting on God is the first and the best beginning for prayer, when we just all bow in the humble, silent acknowledgment of God's glory and nearness. Then, ere we begin to pray, there will be the very blessing that we often only get at the end. From the very beginning I come face to face with God; I am in touch with the everlasting omnipotence of love, and I know my God will bless me. God help us that nothing may stand betwixt us and God; that we may never be so occupied with hearing and listening that we forget the presence of God.

MISS Elizabeth Irvine writes: I was pleased to read about the donation of the women of the "Mothers' Meeting," of Manor Chapel N. Y. City, and their gift of $25.00 for our Hospital. It took me back to my old work before I came out to China, as I had a part in conducting a "Mothers' Meeting" in Broome Street Tabernacle every Thursday afternoon, of just the class of women of which you write. In the boxes which came about two weeks ago from these same women, I found a pretty crazy quilt, patched by them. The pieces were all silk, and worked around the edge in many different stitches. This quilt was begun about a month before I sailed in 1897. I prize it highly, as I knew personally most of the women, and something also of the sorrows which filled their lives.

VILLAGE CHILDREN.

FOR MISSION BANDS.

BY THE ROADSIDE IN JAPAN.

By CAMILLE L. CLARKE.

I AM going to tell you of one day which, among the many pleasant memories of Japan, stands out very clearly as being especially delightful—perhaps because it was an autumn day spent from beginning to end in the open country.

There are, you know, but few horses in Japan so that it was with two sturdy men to each jinricksha that we left, that bright morning, the crowded streets of the great city of Kioto, and were drawn for miles and miles over the roads that wind in and out through the wide rice fields, or rice paddies as they are called. Nothing about us but the waving yellow rice, save that here and there a temple grove of giant trees rises like a green island from this golden sea — and beyond it in the distance are seen the low thatched roofs of the village to which the temple belongs.

Down a grand avenue of these same lofty cryptomeria trees, under whose shadow cluster the tiny homes of the people, we enter the one long street of the village. The villagers stop in their work to greet us and the little children shout lustily *Ohio Iujiu Sau!* "Good day foreigner!" as we whirl by, and in a moment we are out in the rice fields again.

It is harvest-time, and sometimes if we pass more slowly, we may watch in the villages the threshing of the rice—or rather the *combing* of the rice—for such it is. A great iron comb is fastened lengthwise in a ponderous log, and sitting before this on the ground, the women draw the strands of rice through the teeth of the comb, thus separating the

grain from the long stalks. These stalks (or straw), are used for making sandals, rain-coats, mats, and innumerable things—in fact one wonders, in Japan, at the ingenuity that has invented uses for the rice straw! But imagine hundreds of acres of rice garnered in this laborious fashion!

Sometimes in a village our jinricksha men stop to refresh themselves and us at one of the curious wayside tea-houses. And then the little laughing *Nesans* or waitresses bring, on pretty lacquered trays, the tiniest cups of fragrant tea, watching us shyly all the while —we are to them such strange creatures.

It was in a village street, before such a house that the kodak secured the group you see in the picture.

These children, like scores of others that day, ventured close that they might make sure of a good look at us. Very curious they were, yet half afraid. You see the small bright face peering over the shoulder of the little girl who draws the cart? That is the baby she carries tied to her back, and in Japan almost every child has a small brother or sister bound to his or her shoulders. The babies are the most sedate, wise-looking little mortals—and they watch contentedly, their small heads bobbing about in the sun, while their little carriers play hopscotch, or some game equally energetic, in the village street.

You notice "the shoulder baby" looks out quite bravely from his secure position on the back of his big sister, at the strange foreign people who have "fair hair, blue eyes, and worse than all else, a *bridge to the nose*" which they declare gives one a very *fierce* look. The baby in the cart is quite overcome with fear and you will be relieved to know that his gentle little mother came soon to his rescue.

In out-of-the-way villages, where foreigners are seldom seen, the children are a constant source of amusement. Should one chance to leave the jinricksha to walk about, they follow in ever increasing numbers as one advances, until one feels very like a Japanese edition of the Pied Piper of Hamlin. Very quietly, but in open-eyed and open-mouthed astonishment they come trooping after—yet always on the alert and ready for a wild retreat should one so much as pause to look back. And imagine the temptation to look back! Such dear, bright little faces, and such queer little shaven crowns!

I am sure all the children in our Bands here at home, would like to visit a Mission Kindergarten in Japan, where the room, thanks to the brilliant coloring of the quaint little robes, looks like nothing so much as a great tulip bed in spring.

IN CHINA.

IN the home the mother-in-law is usually the head. But sometimes a daughter-in-law of unusually bright mind or vicious temper rules the whole household. The quickest way a daughter-in-law can bring her mother-in-law to subjection is threatening suicide. If a woman kills herself, her spirit is supposed to return to haunt the mother-in-law, but worse than this, her relatives will demand a costly funeral which will plunge the whole family into debt that they will be unable to pay for years.

Peace and happiness cannot reign continually in a Chinese home, the daughter-in-law, a young girl, perhaps indulged and spoiled from her babyhood in her mother's home, untrained in housework and sewing, is suddenly introduced by marriage into a new home. Her husband, her mother-in-law, her neighbors are all total strangers. She is miserably homesick, gets tired doing all sorts of unaccustomed work, is criticised, laughed at, or reviled for her stupidity or her indolence.

On the other hand is the mother-in-law. She has perhaps suffered for years under the hard reign of her mother-in-law, and is now ready for her turn to sit on the throne. She expects to be treated with obedient consideration by her son's wife, and to take life easily in her old age. Instead of this she discovers that her new daughter-in-law is saucy, careless, and wasteful, if not actually thievish, and above all is taking the place in her beloved son's affections which the mother has always held.

Remember, they are two heathen women with hot and hasty tempers which have never been controlled; each with a stock of vile words and insulting epithets at her tongue's end, and it is easy to imagine the result. When there are several daughters-in-law in the same house, and children of different mothers ready to quarrel at a moment's notice, and each mother ready to take her own child's part to the bitter end, it is often "confusion worse confounded."

RECEIPTS *of the Woman's Union Missionary Society of America for Heathen Lands from April 1 to April 30, 1901.*

NEW HAMPSHIRE.

Concord.—Concord Br., Mrs. E. C. Eastman, Treas., for Miss Easton's expenses. $3 00

MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas. (see items below), $1164 08
Cambridge.—Mrs. A. H. Vaughan, for Zenana work, 10 00
Lowell.—V. W. C. Ass'n. per Miss L. A. Bigelow, for Rescue work, Allahabad, 60.00; for Bible Woman, Cawnpore, 25.00. Total, 85 00

Total, $1259 08

NEW YORK.

Brooklyn.—Legacy from Mr. R. L. Wyckoff, $1000 00
Mrs. H. Audley Clarke, for "Cassie Clarke Scholarship," Yokohama, 5 00
Corona.—"Leverich Mem'l Band," Mrs. M. Le Forte, Treas., for their Bible Reader, Japan, 15 00
Ithaca.—Mrs. J. P. McGraw's annual sub., 100 00
Presb. Ch. collection, per Miss J. L. Hardy, 31 76
Plattsburg.—C. E. Society of Peristrome Presb. Ch., Mrs. John Martin, Treas., 5 55
Mrs. M. K. Platt's collection, Mrs. John Walton (Chicago), 1.00; Mrs. Lizatte, .50; Mrs. Denton, .50. Total, 2 00
New York City.—Union Band, Madison Sq. Ch., Mrs. Chas. Burchard, 1 00
Ladies' Miss. Society, South Ref. Ch., Mrs. F. R. Janeway, Treas., for Zenana work, Cawnpore, 100 00
Subscriptions to *Missionary Link*, 29 60

Total, $1289 91

NEW JERSEY.

Cranford.—Mrs. Wm. H. Woodruff, for support of child in Cawnpore Orphanage, $20 00
Newark.—Newark Aux., Mrs. E. D. G. Smith, Treas.: Miss Wallace, for Miss May's special work, Allahabad, 100 00
Mrs. P. H. Ballantine, freight fund, 5 00
Phillipsburg—N. End For. Miss. Society, Miss K. F. Beam, Cor. Sec., quarterly payment, for their Bible Woman, Japan, 15 00

Total, $140 00

PENNSYLVANIA.

Germantown.—S.-S., First Presb. Ch., Mr. W. R. Young, Treas., quarterly payment to Calcutta Orphanage, $7 50
Germantown Aux., Miss Mary Halloway, Treas.: Mrs. S. Bradbury, 5.00; Mrs. C. Pardee, 5.00; Miss H. M. Johnson, 2.00; Miss E. Jack, 1.00; Miss E. Wells, 1.00; Mrs. Wells, 1.00; Miss Halloway, 1.00. Total, 16 00
First Presb. Ch., per Miss A. M. Johnson: Miss Richards, 1.00; Mrs. S. G. Denniason, 2.00; Mrs. Pease, 1.00; Mrs. North, 2.00; Mrs. Le Boutillier, 2.00; Mrs. T. C. Henry, 5.00; Mrs. C. R. Erdman, 3.00; Miss H. M. Johnson, 2.00; Mrs. Campbell, 1.00; Mrs. Royal, 1.00; Miss Darrach, 1.00; Miss Heyl, 2.00; Mrs. Mechling, 1.00; Mrs. Walker, 1.00; Mrs. Pierce, 2.00; Mrs. Romaine, 5.00; Miss J. A. Wilson, 1.00; Miss M. McLain, 1.00; Mrs. F. L. Sheppard, 1.00; Miss M. Mansfield, 1.00; Mrs. M. Harrington, 1.00. Total, 37 00
Philadelphia.—Mrs. J. Howard Smith special to Cawnpore, 10 00
Robesonia.—C. E. Society, per Mrs. S. C. Keiser, toward support of Yoch Ngoo, Japan, 10 00
Scranton.—Scranton Br., Rev. G. L. Alrich, Pastor Grace Ref. E. Ch., Y. P. S. C. E., for Jane Cawnpore, 10.00; Girls' Mission Band, Jr. Y. P. S. C. E., and friends, for Yung Nae, Bridgman Home, 11.05. Total, 21 05
Westchester.—Miss Shee, for orphan, Cawnpore, 5 00

Total, $106 55

DELAWARE.

New Castle.—The ladies of the Presb. Ch., per Miss S. B. Spotswood: Miss A. R. Spotswood, 20.00; Mrs. E. S. Nisbet, 10.00; Miss H. Smith, 5.00; Mrs. Proudfit, 5.00; Miss A. Nivin, 3.00; Miss M. W. Janvier, 2.00; Mrs. Stewart, 1.00; Mrs. Wylie, 1.00; Mrs. W. D. Greer, 1.00; Mrs. R. G. Cooper, 1.00; Mrs. J. J. Black, 1.00; Miss Johns, 1.00; Miss Spotswood, 24.00. Total, $75 00
Miss A. R. Spotswood, a little gift for Shorna, For Bible Reader, Calcutta. 5 00

Total, $80 00

MARYLAND.

Baltimore.—Baltimore Br., Mrs. Alex. M. Carter, Treas.: Medical Mission Band, Miss Alice Gilman, Treas., for the support of Dr. Reifsnyder's assistant, $50 00

ILLINOIS.

Chicago.—S.-S. Second Presb. Ch., Mr. Leverett Thompson, Treas., an offering to M. A. Merriman School, Cawnpore, $25 34
Miss Agnes Cass, for support of "Annie Cass," Cawnpore Orphanage, 25 00

Total, $50 34

CALIFORNIA.

Pasadena.—Per Miss M. C. Lathrop: The Misses Munger for support of "Lalli," 20.00; Friend, 5.00, for famine children, Cawnpore. Total, $25 00

TWENTIETH-CENTURY FUND.

Ithaca, N. Y.—Rev. Dr. W. E. Griffis, $1 10
New Castle, Del.—"In Memory of Mrs. S. W. Spotswood," 16 00

Total, $17 10

Grand total, $3020 98

ELIZABETH B. STONE, *Ass't Treas.*

ERRATUM—MAY LINK.

Washington Heights, N. Y.—Helping Hands Band, per Miss M. L. Johnstone, $16 00

SUBSCRIPTIONS TO MISSIONARY LINK FROM APRIL 1 TO APRIL 30, 1901.

Boston Br., .50; Morristown Aux., 1.00; Miss S. B. Spotswood, 1.00; Mrs. W. Williams, 5.00; Mrs. S. E. Merrill, .50; Miss E. Fitch, 1.00; Miss M. J. Boardman, .60; Mrs. W. P. Grimes, .50; Adv. Knickerbocker Press, 18.00; Leaflets, Mrs. Vander Poel, .50; Miss G. R. Ward, 1.00. Total, $29 60

HELEN LOUISE KINGSBURY, *Treas.*

NEW LIFE MEMBER.

Pasadena, California.—Miss Marion Hull—by Friends.

RECEIPTS OF THE BOSTON BRANCH.

Mrs. E. Crosby's collection: A Friend, memorial offering for the 40th Anniversary, 40.00; Mrs. A. D. Swain, 1.00; Miss Swain, 1.00; Mrs. A. C. Shipley, 1.50; Miss Havens, 2.00. Total, $45 50
Collection at annual meeting, 11 92
Miss A. Morrill, for support of bed in Jhansi Hospital, 25 00
Mrs. M. C. S. May for Miss Edith May's special work, 20.00; for Treasury of Society, 5.00. Total, 25 00
Miss A. W. Turner, for Helen C. Knowel's School, Allahabad, 5 00
Trinity Ch. collection, Mrs. R. M. Cushing, Treas.: Friend, 100.00; Thayer Legacy, 100.00; Mrs. I. N. Fiske, 100.00; Miss Fiske, 100.00; Miss F. E. Morrill, 50.00; Miss Marion Pierce, 50.00; Mrs. James Crafts, 50.00; Gertrude Parke Scholarship, 30.00; Mrs. G. H. Shaw, 25.00; Mrs. Martin Bremmer, 25.00; Mrs. Black, 20.00; Mrs. Chas. Dexter, 20.00; Misses Morrill 20.00; Miss M. L. Walker, 20.00; Mrs.

1. L. Brimmer, 20.00; Mrs. R. M. Cushing, 20.00; Mrs. Hartman Kuha, 15.00; Mrs. G. Lowell, 15.00; Mrs. Richard Cary, 10.00; Miss H. T. Browne, 10.00; Miss S. H. Hooker, 10.00; Mrs. Charles Codman, 10.00; Mrs. Mahlon Spaulding, 10.00; Mrs. W. C. Loring, 10.00; Mrs. W. V. Kellen, 10.00; Mrs. R. T. Paine, 10.00; Miss Williams, 10.00; Mrs. T. A. Beebe, 10.00; Mrs. Charles Fry, 10.00; Mrs. Fred Sears, Jr., 10.00; Miss Caldwell, 10.00; Miss M. T. Allen, 10.00; Mrs. W. H. Dewart, 10.00; Mrs. Williams, 5.00; Dr. Donald, 5.00; Mrs. Donald, 5.00; Miss M. P. Clark, 5.00; Mrs. Haynes, 5.00; Mrs. Nash, 5.00; A Friend, 5.66; Mrs. Burr Porter, 5.00; Miss Woods, 5.00; Miss Sarah Dunn, 5.00; Mrs. Richard Cary, 5.00; Miss G. Cary, 5.00; Mr. B. P. Clark, 5.00; Mrs. Sam'l Eliot, 5.00; Mrs. Rockwell, 5.00; Miss Rodman, 5.00; Miss Mary Torrey, 5.00; Mrs. Eben Jordan, 5.00; Mrs. A. A. Pope, 5.00; Mrs. G. W. Hammond, 5.00; Rev. W. H. Dewart, 5.00; Mrs. Waldo Adams, 1.00; Mrs. Drummond, 1.00; Miss Hemenway, 2.00; Mrs. J. Bryant, 2.00.		
To Calcutta—for Miss Gardner's salary, 600.00; for her work, 201.66. Total,	$801 66	
Miss Fiske, two scholarships, S. L. B. School,	100 00	
Gertrude Parker Scholarship,	30 00	
To Jhansi—Trinity Bed, 60.00; Fiske Bed, 60.00; M. S. A. Hoyt Hospital,	120 00	
Total,		$1164 08

RECEIPTS OF THE PHILADELPHIA BRANCH FOR APRIL, 1901.

Through Mrs. Geo. M. Troutman: Mrs. G. M. Troutman, 5.00; In Memoriam, Miss Troutman, 5.00; In Memoriam, Miss M. Troutman, 10.00; Mrs. Wharton Smith, 5.00; Miss B. Smith, 3.00; Miss McClintock, 5.00. Total,	$33 00	
Through Mrs. W. R. Nicholson: Mrs. Bowie, 5.00; Mrs. Nicholson, 2.50. Total,	7 50	
Through Mrs. Geo. Erety Shoemaker: Mrs. Chas. H. Thomas, 5.00; Mrs. Shoemaker, 2.50. Total,	7 50	
Through Treasurer, Miss Simons,	1 00	
Total,		$49 00

MARY L. WATERALL, *Treas.*

WILLING AND OBEDIENT BAND.

REV. D. M. STEARNS, Germantown, Philadelphia, Pa.

March 1 to March 31, 1901.

For Japan:		
For His Pleasure, for Kobayagawa Katsu,	$15 00	
Scranton Willing Three, for Yamada Kaoru,	10 00	
John Scott, for Shibata Nobu,	30 00	
A. B. C. F. H. for Yamamoto Some,	10 00	
M. W. Baldwin, for Mr. I. at Iwamoto,	60 00	
Mrs. C. V. Coles, for Kase Michi,	10 00	
To Please the Father, for Ozuki Kiye,	60 00	
Unto Him (Germantown), for Harada Shobi,	20 00	
Plainfield Eriends, for Tanaka Tsuga,	10 00	
Rev. C. H. Mytinger, for Nakamura Yaso,	5 00	
T. Edward Ross, for Inomata Hana,	15 00	
McMurray and Bisel, for Saiki Tachiyo,	10 00	
Mrs. A. G. Patton, for Miyamats Tane,	10 00	
Mrs. F. D. Mack, for Narusa Hibi,	15 00	
Mr. and Mrs. G. H. Weigle, for Baba Ito,	45 00	
Two Young Men, Germantown, for Takazaua Maki,	10 00	
Mrs. B. D. Brown, for Shiga Nuna,	30 00	
Looking for Him, for Onishi Masa,	18 00	
Total,		$383 00
For Cawnpore:		
T. A. Franklin, for Maria,	10 00	
Tithings, for Pyari.	15 00	
Miss Lucy J. Dorsey, for Rukhinin,	60 00	
Mr. and Mrs. D. A. Babcock, for Lydia,	10 00	
Mrs. J. E. L. Davis, for Rachel Levi,	15 00	
Total,		110 00
For Rae Bareli:		
Mrs. J. H. Moore, for Dharmo,		5 00
For Calcutta:		
Ch. of At. Wed. Evening, for Lucy Perry,		23 06
For Allahabad:		
In Memoriam, A Worker,	60 00	
Newark Class Member, for Miss E. May,	600 00	
Total,		660 00
For China:		
Greenwood Band, for Loh Me,	$10 00	
A Young Man's Tithes, for Mrs. Tsaung,	10 00	
Ch. of At. Helper's Together, for Esther,	5 00	
Mrs. A. G. Patton, for Sien Tsung,	5 00	
Total,		$30 00
Grand total,		$1211 06

TAKE NOTICE.

OCCASIONALLY complaints come to us that contributions are not correctly printed. Directions are always followed, as given in letters enclosing checks. Our friends would aid us greatly by naming the object, the contributors (either individuals or Mission Bands), and the exact locality. Often the Treasurer resides in a different place from an Auxiliary, and, accepting her address, mistakes may unintentionally be made.

In this connection we would ask our subscribers to THE MISSIONARY LINK to notify us of all failures in receiving the magazine, that the mistake may be promptly rectified.

We often receive no direct information of the death of our subscribers, and would request that surviving relatives will kindly notify us of this loss.

Life members are entitled to THE MISSIONARY LINK, and will receive it by sending an annual request for the same. Changes of address should be promptly sent to "THE MISSIONARY LINK," 67 Bible House, New York.

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For American Missionary	$600 00
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" Bible Reader, India.....from $50 to	75 00
" " " Japan	60 00
" " Woman, China.....$40 to	60 00
" Child in Japan	40 00
" Child in China	40 00
" Child in Day-School, China	25 00
" Scholarship, High School, Calcutta	50 00
" Converts' Home, Calcutta and Allahabad	50 00
" Inmates of Converts' Home, Shanghai (per month)	5 00
" Schools in India	60 00
" Child in Orphanage, Calcutta	25 00
" Child in Orphanage, Cawnpore	20 00
" Native Teacher in Day-School, China	60 00
" Endowments of Beds in Hospitals	600 00

CONCERNING MISSION BOXES.

FRIENDS who intend sending Christmas Boxes to our stations, will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible during May or June.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA.

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax composition, jointed, or kid-covered dolls are not desired.

Kurtas—for Hindoos; made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders, if intended for Allahabad or Cawnpore.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*basted*, is needed to teach sewing to the younger scholars.

For prizes—Whatever pleases girls in America will be useful: boxes of note-paper, work-bags, or boxes of lead pencils with rubbers, small looking-glasses, or any pretty article.

For general use—Sheets one yard and a half wide, pillow-cases, towels, napkins, and handkerchiefs; soap, combs, wash-rags, scrap-books, and picture cards; long-sleeved aprons, such as children at home wear, made of calico or gingham.

In CHINA, knitted or woollen articles are very acceptable. The knitted wristlets must be about four inches long and large enough for children varying in age from seven to thirteen.

Old linen is very much needed for hospital use.

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Mrs. Lavinia Agnes Dey, Mrs. Mary B. Humphreys Dey, } Anthony Dey.

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